566 794 mand of the feudal lord that deacons, choir-boys with good voices, be supplied to him. The "gultaññña" could be made responsible for this, and would search the countryside for likely peasant boys. For his service in acting as music critic in examining the boys, and as their trainer, the "master of the chant" would receive a specified number of baskets of grain from the feudal lord, who, of course, passed this extra expense on down the line until the bill was finally footed by the peasant gabbar.

566 The term "gabbar" itself is closely related (perhaps derived from) "gebber", feast (especially feasting of guest by noblemen, or soldiers after victory). Indeed, it is the gabbar who supplies the materials for the feasts.

[242] In view of this regular as well as irregular exploitation, it is not surprising that the gabbar did not try to improve the land he worked, and to this day leaves more fields fallow than he works in any given year. A rank above him, the "gultanna" suffered from insecure tenure. Above him loomed the authority of the feudal warlord ("färäsänya") and the shadow of landowning monasteries and parish churches. Their power, in turn, varied inversely with the power, or weakness, of the "king of kings".